


بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

**By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)**

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| 1. O, you the Prophet, *ettaq’e* (*let-reverentially guard [you$^{s}$] not to displease*) Allah and let-not [*you* $^{s}$] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient *Hakeeman*[1] (*infinite hekmah*[2] *Possessor*). | يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ |
| 2. And *ettabe’a* (*let-closely-follow* [*you*$^{s}$]) what (*is being/to be*) revealed[3] to you$^{g}$ from your$^{t}$ Lord; verily Allah [was] by what you$^{z}$ work (*is*) Proficient. | وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ |
| 3. And let-trust [*you* $^{s}$] on Allah and sufficed by Allah Custodian. | وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾ |
| 4. Not made Allah for a man of twain hearts in his chest; and not made [*He*] your$^{n}$ wives, whom$^{v}$ *todhaheroona*[4] (*you*$^{z}$ *say to them: you*$^{y}$ *are on me like my mother’s back*) of them$^{y}$ your$^{n}$ mothers; and not made [*He*] your$^{n}$ *ad’eya*[5] (*adopted-sons*) your$^{n}$ sons; *tha’lekum* (*collective-afar-that*)$^{x}$ (*is*) your$^{n}$ say by your$^{n}$ mouths; and Allah says the right; and He divinely-guides the path. | مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾ |
| 5. Let-you$^{z}$ call[6] them for their fathers’; it$^{x}$[7] (*is*) *aqsatto* (*more just*) *enda* (*by Rule of*) Allah; then *en*(*if*) not knew you$^{z}$ their fathers, then (*they are*) your$^{n}$ brothers in the religion and agnates/allies[8]; and not on you$^{b}$ a | ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ |

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[1] See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**!”

[2] See the *Lexicon* attached to this *Translation* for “*hekma*!”

[3] The word “**أوحى**” in “**يوحى**” denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And “**الوحى**” is *fire* or *king*! See **اللسان**!

[4] The word “*todhaheroona*”=“**تظاهرون**” has *several* meanings! However, in *this* context it is associated with “**الظِهَار**,” which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: “*you are on me like my mother’s back*!” That is because the “*back*” is considered as the place of “*riding*!” When a man is having *sexual relation with his wife*, it is as if he is “*riding* over her!” Thus, the “*back*” is a lofty *metonymy* (*indirect declaration of intent*) with respect to “*having sexual intercourse*!” Hence, once a person expresses “**الظِهَار**” to his wife, then that means it is a *full divorce*! When *Islam was established* “**الظِهَار**” was *prohibited*! See **اللسان**!

[5] The word “**أدعيائكم**” is the plural for “**الدعِيّ**,” which is the person who is *paternally related to a particular family* by *sheer claim* while in fact he is *not* so with respect to that family!

[6] The word “**دعا**” in “**ادعوهم**” has many meanings, among them: **ناداه و صاح به=دعا صاحبه**, i.e. *called* cried (*loudened*) by *him*! See **الهادي**!

[7] The pronoun “**هو**” here refers to the “*qest*” = “*absolute justice*!” And the “*qest*” in Arabic is *masculine singular noun*! So “ **هو** ” in English however “*it*” is probably the best and closest approximation!

[8] The word “**مواليكم**,” is the plural of “**مولى**,” which in turn has at least *seven* different meanings: (1) one’s kin, (2) one’s succorers, i.e. your allies, (3) one’s guardian, (4) one becomes a Muslim “*over your hand*,” i.e. *through* you, (5) the emancipator of a slave, (6) the emancipated person, and (7) the *infinitive noun* of “guardian,” i.e. infinite guardianship! See **اللسان**!

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| *jonahon*[9] (*sin*) in what erred you$^{c}$ by it$^{x}$ [and] but what intended your$^{n}$ hearts; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*). | وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾ |
| 6. The Prophet (*is*) *awla* (*a fortiori-closer/worthier*) by the believers of their own selves$^{w}$ and his wives (*are*) their mothers; and the *arha'me*[10] (*maternal/paternal kins*) possessors, some (*are*) *awla* by some in Allah's Book, of the believers and the emigrants; except that you$^{z}$ do to your$^{n}$ *aw'leya*[11] (*guardians/allies*) a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); [was] *tha'leka* (*afar-that-it/*)$^{x}$ (*is*) in the book indited-/inscribed. | ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٦﴾ |
| 7. And *edh* (*when/since*) We took from the prophets their *meethaqa*$^{x}$[12] (*ratified-covenant*)$^{x}$ and from *Noohen* (*Noah*) and *Ebraheema* (*Abraham*) and *Mosa* (*Moses*) and *Isa* (*Jesus*) *Mariama's* (*Mary's*) son and We took from them *meethaqan*$^{x}$ (*ratified-covenant*)$^{x}$ *gha'leedhan* (*tough/-solemnly-binding*). | وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّۦنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿٧﴾ |
| 8. To ask [*He*] the *ssa'deqeena* (*always-truth-enforcers*) *a'n* (*regarding*) their truth; and [*He*] prepared for the unbelievers a torment painful. | لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ |
| 9. O you who$^{r}$ believed they$^{z}$ let-remember you$^{z}$ Allah's boon$^{w}$[13] on you$^{z}$ *edh* (*when/since*) came$^{w}$ (*to*) you$^{c}$ soldiers, then We sent on them a wind$^{w}$ and soldiers not saw them you$^{z}$; and [was] Allah by what you$^{z}$ work *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*). | يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ |
| 10. *Edh* (*when/since*) they$^{z}$ came (*to*) you$^{b}$ from above you$^{b}$ and from below [of] you$^{b}$ and *edh* swerved the *abssa'ro* (*insights/discernments*) and reached the hearts the throats and presume you$^{z}$ by Allah the presumptions. | إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ |
| 11. Far-there[14], (*had been*) tried the believers and (*had been*) quaked a severe quake. | هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾ |
| 12. And *edh* (*when/while*) say the hypocrites and who$^{r}$ in | وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى |

[9] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!

[10] The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "رَحِم" = "*womb*!" Thus, *one's relatives* from the *mother's side* are "أرحام," as *they related through the same womb*! See البصائر! However, stated in "اللسان" the "*relatives*" from the *father's* side "أقارب," are also "أرحام," I believe because *all are rooted* in "الرحمة," hence all *maternal/paternal kins* are "أرحام!"

[11] The word "أولياء" could also mean: friends, protectors!

[12] The words: "ميثاق"="*ratified covenant*" and "عهد"=covenant.

[13] See the *Lexicon* attached to this *Translation* for the word "نعمة," the *next best approximation* in English for "نعمة" is "boon!" in *fact* there is *no* English equivalent *per se* for "نعمة," as "نعمة" means: (1) a *gender noun* denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*!

[14] In Arabic the *demonstrative noun*: "هنا" "هناك" and "هنا لك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)!" For the "بعيد"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

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| their hearts (*is*) an illness[15]: not promised us Allah and His Messenger except beguilement. | قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ |
| 13. And *edh* (*when/ since*) said-she[y] *ta'efa'ton*[w] (*a: group/ faction-/ party*)[w] of them: O, *Yathrib's* folks[w], not a stead for you[b] so let-return you[z]; and *yasta'atheno* (*seeks permission*) (*of*) the Prophet a team of them, saying verily our houses [w] (*are*) *aw'ra'ton*[w16] (*exposé*[w]/ *vulnerable*[w]/ *having crevices*); and not it[w] (*were*) *aw'ra'ten*[w] (=*aw'ra'ton*[w]); *en* (*not*) want they[z] except fleetingly. | وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ |
| 14. And had [*it*[w]] (*been*) entered-she[y] on them from its[w] flanks[w17] afterwards they[z] (*had been*) asked the *fetnata*[w18] (*essay/ test*) surely *atawha* (*they[z] would have made it come-to-pass it*[w]); and not assuredly waited by it[w] except a: few/ little. | وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَءَاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ |
| 15. And *laqad* (*verily, already and affirmatively*) were they[z] covenanted Allah of before, not *youwallona* (*divert they*[z]) the *adba'ra* (*rears*); and [was] Allah's covenant *masoolan* (*its undertakers are to be questioned about it*). | وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ |
| 16. Let-say [*you*[s]]: never benefits you[b] the fleeing, *en* (*if*) you[c] flee from the death or the killing; and thus not *tomatta'ao* (*relish the transitorily worldly delights you*[z]) except a little. | قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ |
| 17. Let-say [*you*[s]]: who[a] *tha*[19] (*near he-one/ that*) who[x] [*he*] safeguards you[b] from Allah, *en* (*if*) [*He*] wanted by you[b] an ill or [*He*] wanted by you[b] a mercy[w]; and not find they[z] for them of lesser than/without Allah a *wa'leyan* (*guardian/ ally*) and nor *na'sseran* (*iterative succorer*). | قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ |
| 18. *Qad*[20] (*iteratively and affirmatively*) knows Allah the retarders of you[b] and the sayers for their brothers: *halomma* (*come-hither*) to us; and not *ya'atona*[x] (*they*[z] *come forward to participate*)[x] (*in*) the *ba'sa* (*warfare*) except a few. | ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ |
| 19. *Ashehhatan*[w21] ([*they*] *are stingers/ stinters to do what is dutiful*)[w] on you[b]; then if came the fear[22], you[g] saw | أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ |

[15] The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

[15] The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure! See التاج!

[17] That is the "*sides*" of their city!

[18] The "test" here could mean: (1) fetna*unbelief, renouncing their Islam* and *fighting the Muslims*, or (2) fight for tribalism! See القرطبي!

[19] The particle "ذا" has many meanings, of *relevance* here is "اسم الإشارة" = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*! It is subject to be affixed to *other* letters which really designate *exactly* its *implication*! For example when "هـ" is *prefixed* to it, it becomes "هذا"= "this!"

[20] The particle "*Qad*" *preceding* a *future tense* means "للتوكيد و التكثير" = "*iteratively and affirmatively*!" See المغني!

[21] The word "*Ashehhatan*" = "أشحة" from "الشح," which is *different* from "البخل," as the "شح" is *being frugal, stingy, very sparing* to do *what is dutiful* to be *given/ done* in *any situation*! Whereas "البخل" is *behaving frugally* in giving *monetary aid*!

[22] Some Arabic linguists said that: "الخوف"= "القتل," as in the intense fight! See تاج العروس and اللسان!

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| them looking to you[g] their eyes[w] rolling like whom[p] [*he*] (*is being*) overlaid[23] on him from death; then if went the fear they[z] scathe you[b] by sharp tongues[w]; *ashehhatan*[w] on the *khayre* (*desirables/goodness/possession*); those they[z] believed not; so thwarted Allah their works;and *tha'leka*(*afar-that-it/*)[x] [was] on Allah easy. | كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَـٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ١٩ |
| 20. Reckon they[z] the parties not gone; and *en* (*if*) the parties *ya'atee*(*come back/return*), long they[z] if that only they (*were*) desert-wanderers/desert-dwellers[24] in the *Aarab* (*Bedouins*), inquiring *a'n* (*regarding*) your[n] *anba'e*[25] (*significant-and-availing-news*); and had they[z] been in you[b] not fought they[z] except a few/a little[26]. | يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ٢٠ |
| 21. *Laqad* (*verily, already and affirmatively*) [was] for you[b] in Allah's Messenger an *uswaton* (*solace*) [w27] *hasanaton*[w] (*meritorious-deed*) [w] for whomever [*he*] [was] hoping/-fearing[28] Allah and The Day The Last; and [*he*] remembered Allah multitudinously. | لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ٢١ |
| 22. And *lamma* (*when/in as much*) saw the believers the parties, they[z] said: this (*is*) what promised us Allah and His Messenger; and *ssadaqa* (*always enforced the truth*) Allah and His Messenger; and not augmented them except a belief and a submission. | وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا ٢٢ |
| 23. Of the believers (*are*) men *ssa'daqo*[29] (*they[z] always enforced the truth*) what covenanted they[z] Allah on it[x]; so of them who[p] [*he*] consummated his *nahba*[30] (*life-term*) and of them who[p] [*he*] waits; and not they[z] substituted surely a substitution[31]. | مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ٢٣ |
| 24. To requite Allah the *ssa'deqeena* (*always-truth-enforcers*) by their truth; and [*to*] torments [*He*] the hypocrites, *en*(*if*) [*He*] wills or relents [*He*] on them; verily Allah [was] *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*). | لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ٢٤ |
| 25. And *radda* (*forthwith-returned*) Allah whom[r] unbelieved they[z] by their exasperation, they[z] attained not *khayran* (*desirables/worthiness/goodness/possessions*); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty. | وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ٢٥ |

[23] The word "يُغْشَى" has several meanings, among them: (1) *being* overlaid and (2) *overcome by fainting*! In this great *Ayah* both meaning could apply! And when death overlays anyone surely they *faint*!

[24] The word "بادون" could be (1) *plural* for "باد," see الدّرّ المصون، لـ احمد الحلبي, i.e. *desert-wanderers*; or (2) *desert-dwellers*! See اللسان!

[25] See the *Lexicon* attached to this *Translation* for "*naba'a*!!"

[26] That is they would have fought *half-heartedly* (littlest) or *symbolic fight only*, *stoning and arrow-throwing*!

[27] The word "أسوة" = "solace" i.e. in *grief and patience*, a *feminine gender*!

[28] That is fearing, His punishment and earnestly seeking His forgiveness and mercy!

[29] That is *vis-à-vis* what they covenanted Allah!

[30] The word "نحب" has *many* meanings, among them: "*life-term in*, i.e. *length of time for the person in reference*!"

[31] The word "تبديلا" is an *infinite noun construct*, meaning *any*, *surely*, *definitively*! Hence, *surely* is *prefixed*!

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| 26. And descended [*He*] whom[r] they[z] backed them of the book's folk[w] from their *ssayassey* (*strongholds-/fortresses*) and cast [*He*] in their hearts the dread; a team you[z] kill and a team you[z] captivate. | وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ |
| 27. And [*He*] bequeathed you[b] their land[w] and their homes[w] and their possessions and a land[w] not you[z] stepped it[w] (*i.e. earlier*); and [was] Allah over every-thing Omnipotent. | وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾ |
| 28. O, you the Prophet let-say [*you*[s]] to your[t] spouses: *en* (*if*) were-you[y m][32] wanting-she[y m] the life[w] (*of*) the world[w] and its[w] adornment,[w] then let-come-you[y m] *omatteao* ([*I*]*let-you*[y m] *relish the transitory worldly delights*) and [*I*] release you[ym] a beautiful release. | يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ |
| 29. And *en*(*if*) were-she[y m] wanting-she[y m] Allah and His messenger and the home[w] (*of*) the Hereafter[w] then verily Allah prepared for the benefactor-she[y] of you[ym] a great remuneration. | وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾ |
| 30. O, the Prophet's women/wives: whoever *yaátee* (*commits/comes*) of you[ym] by a profanity[w][33] evident[w][34] (*to be*) doubled for her the torment twain double; and [was] *tha'leka*(*afar-that-it*/)[x] on Allah easy. | يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ |
| 31. And whoever *yaghnut*[x] (*devotedly obeys/submits*)[x] of you[ym] for Allah and His Messenger and works-she[y] righteously, We accord her, her remuneration twice and We prepared for her a *rez'qan*[x] (*provision/victuals for sustenance*)[x] *ka'reeman*[35] (*bounteous, ennobling, and of multiple uses*). | ۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ |
| 32. O, the Prophet's women/wives you[ym] (*are*) not like an *ahaden*[36] (*any-one*) of the women, *en* (*if*) *ettaqayttonna* (*you*[y m] *reverentially guarded not to displease Allah*) then let-soften[ym][37] not [*you*[y m]] by the say, then covets who[x] [*he*] (*has*) in his heart an illness[38]; and let-say[y m] [*you*[y m]] a say *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*). | يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ |

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32 The "ت" in "كُنتُنَّ" is "إسم كان," hence it's to be *shown*, as it's *not* as a hidden pronoun, as might be thought of by first glace! See إعراب القرآن، لمحمود صافي!

33 The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

34 The word "مُبَيِّنَة" = "ظاهرة متبينة," = "evident" = "obvious, apparent!" For "مُبَيِّنَة" see اللسان!

35 The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained in length in footnote 27 of the *Introduction*! Summarily it means *bounteous and of multiple uses*!

36 See the *Lexicon* attached to this *Translation* regarding "أحد!"

37 The word "خضع" in "تخضعن" denotes *many* meanings, such as "*succumb*" or "soften," relevant in a context such as here is "*soften*!'

38 The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

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| 33. And *qarna* (*let-repose-coolly* [*you* $^{ym}$]) in your$^{ym}$ houses$^{w}$ and let-not *tabarrojna*[39] (*flaunt-embellishment* [*you*$^{ym}$]) *tabarro-ja* (*of*) the *jaheleyyatey*$^{w}$[40] (*acting ignorantly or incorrectly-/or by rule of pre-Islamic era*)$^{w}$ the first$^{w}$; and *a'qemna*[41] (*let-you*$^{ym}$ *up/sustain*$^{y}$ *the prescribed obligations of*) the Prayer$^{w}$ and *aa'teyna* (*let-accord you* $^{ym}$) the *Zakat*$^{w}$[42] (*prescribed percentage of personal possessions*)$^{w}$ and let-obey$^{ym}$ [*you*$^{ym}$] Allah and His Messenger; verily only wants Allah to undo *a'n* (*off*) you$^{b}$ the *rejsa*$^{x}$ (*filth-/anathema*)$^{x}$, O the House's folk$^{w}$, and to purge you$^{b}$ *tatt'heran* (*absolute-/utter-purging*). | وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ |
| 34. And let-remember you$^{ym}$ what (*is being/to be*) recited in your$^{ym}$ houses$^{w}$ of Allah's *Aya'te*$^{w}$ (*Qur'anic statements*) and the *hekma'tey*$^{w}$[43] (*wisdom*)[44]; verily Allah [was] *Lateefan*[45] (*fine/subtle/gentle/and protector*) Proficient. | وَٱذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ |
| 35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neteena* (*he: devotedly obeyers/submitters*) and the *qa'neta'te* (*she: devotedly-obeyers/submitters*) and the *ssa'deqeena* (*he-they always truth enforcers*) and the *ssa'deqa'te* (*she-they-always-truth-enforcers*) and the *ssa'bereena* (*they who endure patience*) and the *ssa'bera'te* (*she-they who endure patience*), and the *kha'she'een*[46] (*who: totally subdued their body, sight and sound, bow in the Prayer*) and the *she-kha'she'eena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (*he-they-fasting*) and the *ssa'ema'te* (*she-they-fasting*) and the he-keepers-up[47] (*of*) their *foroja* (*orifices/private-parts*) and the she-keepers-up (*of their foroja*) and the he-rememberers (*of*) Allah multitudinously and the she-rememberers (*of Allah multitudinously*), prepared Allah for them | إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم |

39 The word "التبرّج" means displayed the beauty of the face after beautifying it! Or displaying the physical features that attract attention! See التاج!

40 The word "جاهلية"="*jahileyyatey*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*! So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*!

41 That is you$^{ym}$ up/sustain/maintain all the rituals necessary!

42 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

43 See the *Lexicon* attached to this *Translation* for "*hekma*!"

44 Ibid!

45 The word "لطيف" = "رفيق," in "لطيفاً" in *concrete* (material) terms it means: *fine* and in *abstract* terms, it means: *subtle* or *gentle* or both! See البصائر! "لطيفاً" ascribed to Allah, becomes *one* Allah's most beautiful *attributive* names, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

46 The word "خاشعين," = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خاشعين," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well! So "الخاشعين" are those who had totally *subdued their body, sight and sound*! Also some time "الخاشعين" = they who bow in the Prayer! See البصائر and اللسان!

47 The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!

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| forgiveness[w] and great remuneration. | مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾ |
| 36. And neither [was] for a he-believer and nor [*too for*] a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she [y]][48] of their matter; and whoever disobeys Allah and His Messenger then *qad* (*already and affirmatively*) [*he*] strayed, a stray manifester. | وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ |
| 37. And *edha* (*when/whereas*) [*you*[s]] say to whom[r] *an'ama*[49] (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on him and *an'ama* you[g] on him: *ettaqey* (*let-reverentially guard* [*you*[s]] *not to displease*) Allah; and [*you*[s]] conceal in your[t] self[w] (*that*) which[a] Allah (*is*) its[x] discloser; and *takhsha* (*reverently-fear* [*you*[s]]) the mankind and Allah (*is*) righter[50] to [*you*[s]] *takhsha* Him; so *lamma* (*when/whence*) consummated *Zaydon* of her a *wattaran*[51] (*wishful-need*) We wedded you[g] her, to not be on the believers a constraint[52] in their *ad'eya*[53] (*adopted sons'*) wives when they[z] consummated of them[y] a *wattaran*; and [was] Allah's command *mafoolan*[54] (*that which is inevitably done/fulfilled*). | وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾ |
| 38. Not [was] on the Prophet of a constraint[55] in what decreed Allah for him; Allah's dispensation[w] in whom[r] ceded they[z] of before; and [was] Allah's command a fate *mugdooran* (*fated/already predeterminedly fated*). | مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ |
| 39. Who[r] communicate they[z] Allah's messages[w] and *yakhsha* (*they*[z] *reverentially-fear*) Him and not *yakhsha* they[z] an *ahadan*[56] (*a lone/any-one*) except Allah, and sufficed by Allah *Haseeban* (*Meticulous Reckoner*). | ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ |
| 40. Not [was] Mohammad a father for an *ahaden* (*a lone/-any-one*) of your[n] men; [and,] but Allah's messenger and the prophets' seal/terminus[57]; and [was] Allah by every-thing Omniscient. | مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾ |

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48 The word is "خِيَرَةُ" translated as "*choice-she, y*" feminized! Clearly "choice" in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is "مجازي" = *figurative*! However, the word "خِيَرَةُ" is "مصدر" = "*infinitive noun*," used for *strengthening* the idea that a Muslim *must/should not choose* other than what Allah or His Messenger *chose for him/her*!!

49 See the *Lexicon* attached to this *Translation* for the word "أنعم!"

50 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أَحَقّ" = "*righter*" as an *adjective comparative*!

51 The word "وطر" means a wish concerning a need!

52 The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," = *constraint* that is there is *practically* nothing *narrower* than that *space between the two sheets* of paper! Also, "حرج" could mean "*sin*!"

53 See footnote 4384 regarding *ad'eya=adopted-sons*!

54 The word "*mafoolan*" = "مفعولا," is an *objective, singular masculine noun*, for which there is *no* English *equivalent*!

55 See footnote 4432 above regarding "*constraint*!"

56 See the *Lexicon* attached to this *Translation* for "أحدٌ!"

57 That is *hermetical closure* and *irrevocable terminus*, i.e. he is the *final* or *last/consummator* of the Prophets! This is what the *Arabic tongue* expression *means*, i.e. what the Arabs understand "خاتَمَ النَّبيّن" = "the Prophets' seal/terminus" to mean! And *one must remember* that The Qur'an is: "*Qur'an Arabic*," per *Ayah* (*Surah* 12:2), and "while this (*the diction of The Qur'an is*) a tongue Arabic manifester!" (s16:103)! So to take the word "خاتَم" *by itself*, to mean "*ring*" as some seem to do, *could not be furthest from the truth and the right*!

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| 41. O you, who [r] they [z] believed: let-remember you [z] Allah a multitudinous remembrance. | يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ |
| 42. And *sabbe'ho*[58] (*let-say* [*you*[r]]: *subhana Allah*) (*to*) Him *bukratan*[w59] (*early dawn*)[w] and *asseylan*[60] (*late afternoon*). | وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ |
| 43. He Who prays[61] on you[b] and His angels [*pray they*[z] *on you*[b] *too*], to exit you[b] from the darknesses[w] to the illumination[x]; and [*He*] [was] by the believers, *Raheeman* (*multitudinous mercy Giver*). | هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَـٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ |
| 44. Their greeting[w] day *yalqawnaho* (*they*[z] *meet Him*) (*is*) peace; and [*He*] prepared for them a remuneration-*kareeman*(*bounteous, ennobling and of multiple uses/effects*). | تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَـٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ |
| 45. O, you the Prophet, verily We sent you[g] a witnesser-/testifier and a *mubashsheran*[62] (*iterative teller of pleasant tiding*) and *na'theeran* (*iterative warner*). | يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ |
| 46. And inviter to Allah by His leave and a lamp illuminator. | وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ |
| 47. And *bashshere*[63] (*let-tell pleasant tidings* [*you*[s]]) the believers that surely for them from Allah a munificence big. | وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ |
| 48. And let-not obey [*you*[s]] the unbelievers and the hypocrites; and let-forsake [*you*[s]] their annoyance and let-trust [*you*[s]] on Allah; and sufficed by Allah a Custodian. | وَلَا تُطِعِ ٱلْكَـٰفِرِينَ وَٱلْمُنَـٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾ |
| 49. O you who[r] believed they[z] if married you[c] the she-believers, afterwards divorced them[y] you[c] of before that *tamaso* (*you*[z] *touch/come-on to/have sexual relation with*) them[y] then not for you[b] on them[y] of an *eddaten*[w64] (*the Share'yah prescribed waiting period for a woman before remarrying after being widowed or divorced*)[w] that you[z] count it[w] (*as edda'ten*); so *mattey'ao*[65] (*let-you*[z] *relish the transitory worldly delights*) them[y] and let-release them[y] you[z] a beautiful release. | يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَـٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾ |
| 50. O, you the Prophet, verily We legitimated for you[g] your[t] wives whom[v] *aa'tayta* (*you*[g] *accorded*) their[y] | يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّـٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ |

[58] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

[59] The word "*bukratan*," *literally* means the time between *Fajr* (*early dawn*) Prayer and sunrise!

[60] The word "*aseyla*," *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to sunset!

[61] Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels! Or prayer from Allah is His *mercy on and contentment towards* the Prophet! Prayer from the angels is invocation and seeking forgiveness for the Prophet!

[62] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبشِّر \ مُبشِّر!

[63] Ibid!

[64] The word "*eddah*" means the *Share'yah* prescribed *waiting period* of a given number of days or months for a woman before she can remarry after being widowed or divorced!

[65] The word "*mattey'oohunna*" means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is!

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| remunerations and what possessed your[t] right-hand[w] of what Allah *afa'a*[66] (*entitled easy-booty*) on you;[g] and your[t] paternal uncle's daughters and your[t] paternal aunt's daughter, and your[t] maternal uncle's daughters and your[t] maternal aunt's daughters who[v] emigrated-they[y m] with you[g]; and a woman she-believer, *en* (*if*) granted-she[y] her-self[w] for the Prophet, *en* the Prophet wanted to *yastan'keha* (*accept-granting-of-marrying*) her purely for you[g] of lesser than/without[67] the believers; *qad* (*already and affirmatively*) We knew what We decreed on them in their wives and what possessed their *aymano* (*right-hands*)[w] in-order not to be on you[g] a constraint[68]; and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*). | وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ۝٥٠ |
| 51. [You[s]] defer whom[p] [you[s]] will of them[y] and [you[s]] lodge/retreat to you[g] whom[p] [you[s]] will; and whom[p] *ebtaghayta*[69] (*earnestly-quested you*[g]) of whom[p] isolated you[g] then no sin[70] (*is*) on you[g]; *tha'leka* (*afar-that-it*/)[x] (*is*) closer to *taqarra* (*cool*[w] *eyes*)[71] (*of*) their[y] and not sadden-they[y] and (*would*) delight-they[y] by what *aa'tayta-hunna* (*you*[g] *accorded them*[y]) [all-them[y]]; and [was] Allah Omniscient Forbearer. | ۞ تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ۝٥١ |
| 52. (*The Right*) not legitimates for you[g] the women from after; and neither that [you[s]] substitute by them[y] of wives and albeit charmed you[g] their[y] *husno*[72] (*ultimately perfect beauty and adornment*) except what possessed your[t] *yameno* (*right-hand*)[w]; and [was] Allah over every thing *Ra'qeeban* (*Watcher/Observer*). | لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا ۝٥٢ |
| 53. O, you who[r] believed they[z] let-not enter you[z] the Prophet's houses, except that (*to be*) permitted for you[b] to a *tta'aamen*[x] (*wheat/edible/food-grains*)[x] other than awaiting you[z] its[x] *ena* (*preparation/readiness*); [and,] but if (*to be/being*) invited you[c] so let-enter you[z]; then *edha* (*when*) *tta'ema* (*ingested*) you[c] then let-disperse you[z] and not *musta'anesa* (*sociability-seekers*) you[z] for a *hadeethen* (*conversation among you*[z]/ *or possibly learning of a statement/action by the Prophet, SAWS*); verily *tha'lekum* (*collective-afar-that*)[x] [was] annoying the Prophet so *yasta'hey* ([*he*] *feels-discomfit*) from you[b]; and Allah | يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ وَإِذَا |

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[66] The word "**أفاء**" means "*entitled easy-booty*," i.e. He drove your way booty free of hardship! See **الراغب**!

[67] The expression "**من دون**" means "*from lesser than*" or "*from without*!"

[68] See footnote 4432 above regarding *constraint*!"

[69] The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested*!

[70] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" *figuratively taken to symbolize the sin*! So, no "**جناح**"= no sin!

[71] The *Qur'anic* statement "**تقر أعينهن**" is *rather lofty and elegant Arabic tongue expression*, meaning the eyes' tears have "*cooled*," and *ceased to flow* and *became quiet and still*, rejoicing for what it saw! In other word: the one with such eyes became rather happy and pleased!

[72] Some *linguists* suggest that **الحسن** is for the *face* while **الجمال** is for the *parts of the body and other things*! See **الهادي**

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| *yasta'hey* not from the right; and when you[c] ask them[y] *mata'an*[73] (*furnishing/ chattel/ things for utility*) then let-ask them [y] you [z] from beyond a *heja'ben* (*veil/ shroud*); *tha'lekum*[x] (*is*) *att'haro* (*more purging*) for your[n] hearts and their[y] hearts[w]; and not [was] for you[b] to annoy Allah's Messenger and let-not marry you [z] his wives from after him ever; verily *tha'lekum* [x] [was] *enda* (*by munificence of/ by Rule of*) Allah great. | سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾ |
| 54. *En*(*if*) you[z] disclose/flash a thing or you[z] conceal it[x] then verily Allah [was] by every-thing Omniscient. | إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾ |
| 55. No *jonaha*[74] (*sin*) (*is*) on them[y]: in their[y] fathers and nor their[y] sons and nor their[y] brothers and nor their[y] brothers' sons and nor their[y] sisters' sons and nor their[y] women and nor what possessed[w] their[y] *aymano* (*right-hands/ slaves*)[w], and *ettaqeyna* ([*let-you*[y]] *reverentially guard against the displeasure of*) Allah; verily Allah [was] over everything *sha'heedan* (*iterative witness*). | لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾ |
| 56. Verily Allah and His angels pray[75] they [z] on the Prophet; O you who[r] believed they[z] let-pray you[z] on him and *salleymo* (*let-say you*[z]*: "peace be on him" and let-submit you*[z] *to him*)[76] *tasleman*[77] (*absolute submission*). | إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾ |
| 57. Verily who[r] annoy they[z] Allah and His Messenger cursed them Allah in the world[w] and the Hereafter[w]; and [*He*] prepared for them a torment, humiliative. | إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾ |
| 58. And who[r] annoy they[z] the he-believers and the she-believers by other than what *ektasaboa*[78] (*reciprocally earned they* [z]) so *qad* (*already and affirmatively*) they [z] encumbered a calumny and a sin manifester. | وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾ |
| 59. O, you the Prophet: let-say [*you*[s]] for your[t] wives and your[t] daughters and the believers' women (*to*) nigh [w79] they[z] on them[y] of *jalabeebehunna*[80] (*their*[y] *body covers*); | يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن |

[73] The word "متاع" = "*mata'an*" has *many* meanings, among them: *furnishings*, *chattel*, *things for utility*! See the *Lexicon* attached to this *Translation* for more elaboration!

[74] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!

[75] Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels! Or prayer from Allah is His *mercy on and contentment towards* the Prophet! Prayer from the angels is invocation and seeking forgiveness for the Prophet!

[76] The word "سلّموا" conveys *double* meanings: (1) you say: peace upon him; and (2) you submit to him! As the *Ayah* says: إسلموا تسليما و ليس سلموا سلاما! Thus, "التسليم" is the *infinitive* of submission, *not* السلام!

[77] The word "تسليما" is an *infinitive* noun, thus to be so denoted by: *absolute*!

[78] The word "إكتسبوا" rooted in "اكتسب" = "افتعل، و ليس فاعل أو تفاعل," hence "الإفتعال"= "*spurious-reciprocity*," not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortium relation with the deed itself and giving rise to "الإفتعال"= "*spurious-reciprocity*!" Also, "أكتسبت" has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one! Perhaps, and Allah knows best, that the "الأكتساب" if it happens *once*, it is *pardonable* but *more* than that it may not be!

[79] The word "يد نين" from "دنا" = "إقرُب!" See اللسان! Thus, "يد نين" = "يقرّبن" that is "يرخين أ و يسبلن" that is "near, ease, let fall, relax, amply broad, let fall dawn!" Qur'an commentators are *not* unanimous as to the

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| *tha'leka* (*afar-that-it*/)[x] (*is*) nigher to (*be*) known-they[y] so not (*to be*) annoyed they[y]; and [was] Allah *Gha-fooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*). | جَلَـٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ |
| 60. *La'en* (*indeed if*) not desisted the hypocrites and who[r] (*are*) in their hearts illness[81] and the *murjefoona* (*agitators spreading fallacies and tumults in society*) in the city[w] surely assuredly[82] *nughrey* (*We allure/incite*) you[g] by them; afterwards they[z] neighbor you[g] not in it[w] except a few/a little. | لَّئِن لَّمْ يَنتَهِ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ |
| 61. *Malooneena*[83] (*they who are accursed*) wherever they[z] (*are to be*) grabbed[84] taken they[z] and *quttelo* (*iteratively had been killed they*[z]) *taq'tellan* (*utter killing*)[85]. | مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾ |
| 62. Allah's dispensation[w] in whom[r] ceded they[z] of before and never [*you*[s]] find for Allah's dispensation[w] an substitution[x]. | سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾ |
| 63. Ask you[g] the mankind *a'n* (*regarding*) The Hour[w]; let-say [*you*[s]]: verily only its[w] knowledge (*is*) *enda* (*by munificence of/ by Rule of*) Allah; and what *yudrey*[86] (*makes profoundly understand*) you[g] *la'alla* (*craving currently unavailable deed that/perhaps*) The Hour[w] [*she*] be[w] nighly[x]. | يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ |
| 64. Verily Allah cursed the unbelievers and [*He*] prepared for them a *Sa'eran*[w] (*intensely kindling Fire*)[w]. | إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ |
| 65. Immortals they[z] (*are*) in it[w] forever, not find they[z] a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*). | خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ |
| 66. Day *toqallabo* (*to be iteratively transposed*) their faces in The Fire[w] they[z] say: *yalaytana* (*O, for a longing that we*) obeyed we Allah and we obeyed the Messenger. | يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠ ﴿٦٦﴾ |
| 67. And they[z] said: (O,) our Lord, verily we *a'ta'ana* (*we obeyed*) our masters and our bigs[87], so they[z] misled us the path. | وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ |
| 68. (O,) our Lord: *aa'tey* (*let-[You*[s]*] accord*) them twain doubles of the torment and curse them a big curse. | رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ |

*exact* and *specific* meaning of "**يدنين**" *per se*; but *linguistically* all agree that it means from "**دنا**" = "**اِقْرُب**!" They also agree that it means "**يُرخين**!" But from here they all go on to say different things!

80 The word "*jalabeeb*" is plural for a "*jelbab*" which is a *body cover* which is *larger* than a "*khemar*"= (*head-kerchief*) and *smaller* than a "*reda'a*" = a *large cover*! See **اللسان**!

81 The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

82 The "**ل**" in "**لنغرينك**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* by "*assuredly*"!

83 The word "*malooneen*"= is *masculine, plural objective noun*, "*they that are cursed*," *nor* English equivalent!

84 The word "**ثُقفوا**" rooted in "**ثقف**" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "**صادف**" "**ظفر به**," "**أدركه ببصره لحدة في النظر**," respectively! See **اللسان** and **البصائر**! I chose "*grabbed*" as it obviously *includes* "met" and "sighted" as you cannot grab without "*sighting*" and "*meeting*!"

85 The word "**تقتيلا**" is "**مفعول مطلق**" = "**مصدر**" = "*objective compliment*"= "*infinitive noun*," i.e. *intensifying* the action of its verb, hence "*utter*" is prefixed for such an intensification of killing! See **إعراب القرآن، لمحمود صافي**!!!

86 The word "**تدري**" is from "**دراية**" which is *far more reaching* than the simple "*knowledge*," as "**دراية**" extends to having *deep understanding* of the subject matter!

87 The word "**كبراءنا**" means our *bigs*= *individuals of outstanding importance or power*, i.e. *community-dignitaries*!

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| 69. O you who[r] believed they[z]: let-not be you[z] like who[r] annoyed they[z] *Mosa* (*Moses*) then absolved him Allah of what they[z] said; and [was] [*he*] *enda* (*by munificence of/ by Rule of*) Allah *wajeehan* (*notable/prestigious*). | يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾ |
| 70 O you, who[r] believed they[z] *ettaqo* (*let- reverentially guard you[z] not to displease*) Allah and let-say you[z] a sound say. | يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ |
| 71. [*He*] mends for you[b] your[n] works and [*He*] forgives for you[b] your[n] offenses; and whoever [*he*] obeys Allah and His Messenger then *qad* (*already and affirmatively*) [*he*] won a great win. | يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ |
| 72. Verily We *aradhna* (*We offered*) the *amanata*[w] (*Allah's Criteria of prescriptions and proscriptions, AND full awareness of their respective rewards and consequences-/ deposit(s) / entrusted: duties or responsibilities*)[w] on the Heavens[w] and the Earth[w] and the mountains[x] then *abayna*[w88] (*they[y] categorically-refused*) to bear[y] it[w] and disquieted[y] [*they[y]*] from it[w]; and bore it[w] the mankind; verily he [was] *dhalomon*[89] (*iterative injustice-doer*), *jaholan*[90] (*he who iteratively acts: ignorantly or incorrectly*). | إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ |
| 73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/ she-polytheists*) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*). | لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾ |

[88] The word *abayna*= "أبين" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!
[89] See the *Lexicon* attached to this *Translation* for "ظالم"; "ظلوم"="كثير الظلم"= "*iterative injustice-doer*" and "أظلم"= "*wronger!*"
[90] The word "جهولا"="*jaholan*" is rooted in "جهل" meaning: he who *iteratively acts: ignorantly* or *incorrectly*!